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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, DECEMBER 31, 1836. NO. 803.---VOL. XV.—NO. 53.

MISCELLANEOUS.

THE CREEK WAR.
NO. III.

[Correspondence of the Kennebec Journal.]

Creek Nation, Nov. 1836.

The competition mentioned in my last finally drove the speculators from one position to another in the evolutions of subtilty, and often involved them in extreme perplexity; in extricating themselves from which they certainly displayed much cunning and chicanery as well as a total disregard of honor and justice. After having resorted to every stratagem of seduction, in every sense the term can be applied, they resorted to abduction. Abduction! how is this? you will say.—I will tell you. They singled out such Indians as they determined should be victims of their unbounded avarice, and drew them into the swamps,—concealed them in out houses and other places where they deemed themselves secluded and safe from the researches of their speculating competitors, and clandestinely conveyed them to the agent, or gave the agent money (it will not do to say bribed) to go secretly and certify in private places. This course, you will perceive, was adopted to avoid competition. It was no longer safe for a man or a company of men to carry Indians in an open independent manner before the agent, as another man or a company would often get their lands certified to him or them, by stealing away the Indians, or giving a higher bid. The Indians after so long a schooling, as might be expected, began to learn to be faithless too; and sometimes played false with the speculators, by having their land certified to one after having bargained them to another; and some, it is said, made it profitable by selling their lands to several in succession, receiving a bonus from each;—and their having them certified to some other person at last. These evolutions of faithlessness and chicanery were certainly not to be regretted so far as the speculators were concerned, but they produced detrimental effect upon the honest purchaser and the country, by excluding such as wished to purchase lands for actual settlement and who were willing to pay fair prices. They next turned their attention to buying the influence of the chiefs, by which they extended their fraudulent operations; being enabled thereby to possess themselves of much valuable land which they had failed to obtain by their own influence and deception. However unnatural and diabolical it may appear in the chiefs to permit themselves to be bribed to swindle their inferior brethren and subjects of their all to augment the wealth of the white man, yet such was not only the fact, but they sold themselves to the speculators, and became instruments to accomplish still more nefarious purposes, such as, it would seem, could emanate from no other than Puto, himself. It may be well here to state that but part of the chiefs were duped into these infernal machinations and that part was generally found in the ranks of the white men during the war, many of whom were as odious to the hostiles as were the whites. It is a matter of doubt, however, whether any of the Indians would have been friendly if they could have been otherwise with any assurance of safety. Some possessed knowledge sufficient to enable them to form a correct idea of their utter inability to cope with the government, while others had rendered themselves obnoxious to the enmity of the nation by their co-operation with the speculators. Thus involved, they took up arms against their hostile brethren with the ferocity and barbarity of infernal demons, and failed not to inflict their fiendish cruelty upon those unlucky hostiles that came into their power, when not restrained by the soldiers. You will permit me to digress so far as to relate one incident which will serve to give you some idea of the cruelty of these savages. Soon after the commencement of Jessup's campaign, a party of friendly Indians were in advance of the main army and came in contact with the enemy and took one prisoner unwounded, who they immediately confined upon a log, and commenced beating with sticks in a most cruel manner, whooping and singing their horrible war notes, accompanying them with the dance, until their appetites were satisfied with this inhuman sport. They then began to prepare to terminate his existence, when one of the chiefs proposed to wait till the army came up, 'to show white men how to dispose of prisoners.' The army had at that time some prisoners, whom they kept guarded and otherwise treated as prisoners of war much to the dissatisfaction of the friendly Indians who wished to massacre them, and would have done so, had they not been almost forcibly restrained by the soldiers. The army advanced, the captive Indian was led forth in their view, bound, and told (hi e-puscha) to run for life, and in an instant a hundred bullets passed through his body, followed by a tremendous yell and triumph, which might be understood as an expression of joy for the deed they had done, or contempt of the humanity of the army. Since I have strayed from my subject, I will relate an interview that took place between Gen. Jessup and one of the hostile chiefs. Partly by force, and partly by stratagem, the army together with the friendly Indians succeeded in capturing and dispersing the hostile band headed by Ne-he-marth-lar which consisted in some two thousand. The brave old Chief was ushered into the august presence of Gen Jessup, and immediately demanded of the General what he intended to do with him. The Gen. replied that he did not know. I know, rejoined the chief, what I would do with you, were you in my power, as I am in yours;—I would shoot you. He then requested the Gen. to kill him or let him go, saying if he (the Gen.) wanted to fight, he would gather up his scattered warriors and give him 'fight' and thought he could whip him, or he would go home and take care of his corn. But to return to the subject. I have stated enough, I presume, to enable you to form some idea of the base deceptions, frauds and intrigues practiced upon the ignorant and too confiding Indians, without entering into a detail of incidents. I have, thus far, merely endeavored to aid and prepare your mind for the reception of yet more base and unheard of villanies, the execution of which clothes the subject with more serious importance, and finally resulted in the late Creek war. And infinitely better would it have been for the honor and pride of our country, had no other than individuals been instrumental in creating the late disturbance. I do not design to impugn the policy or motives of the government; I do not say that they willfully contributed to excite the Indians to hostility, or designedly became a party in the pecuniary frauds practised upon them. If they were not, however, actually accessary to the villanies I am about to relate, they afforded umbrage to those that were, either by design or direliction of duty. But as I promised in a former communication. I will forbear to comment, but leave you to draw your own conclusion from the facts I give you. We left the speculators operating through the hired influence of the chiefs whom they had corrupted. Competition, however, soon drove them from this, as indeed it had from all other positions. They next resorted to theft! stealing lands! This, you will say is a novel idea,—nevertheless it is true to the very letter, and as inexplicable as it may appear, it is capable of being sufficiently elucidated to appear possible, if not probable. Yes, stealing became the order of the day, and many of these land thieves have openly boasted of their adroitness and success in this species of surreptitious villainy. New companies were formed, and others enlarged for the purpose, and theft, like a deluge, swept the Creek territory. During a few weeks the whole country was stolen, with the exception of some pine barrens that were not worth the trouble, and the locations of some particular, notable Indians that could not well be stolen. Though the Indians had been from the commencement swindled of their lands in various ways, yet the pretended purchasers could make some show of honesty, inasmuch as they had bargained with them for their lands and paid the money according to agreement, even if they had knocked them down an hour afterwards, and taken the money from them. To all this abuse, fraud &c. the poor Indians tamely submitted, and though it was evident they felt themselves aggrieved, yet they did not murmur, or seek redress from other than the proper source, the then holders of their lands; before whom many, that had discovered the deceptions with which they had been treated, often appeared in the humble attitude of supplication, alas, in vain. All the indignities, insults, frauds and deceptions to which they were subjected, did not arouse them to hostility, or so far as has been ascertained, create among them one bright thought of war. And it is believed that even the total loss of their lands by stealth, unconnected with other circumstances, unaided by the selfish officiousness of individuals of whom I design to speak, would not have produced the disturbance. A large proportion of the Indians embracing those who had not sold their lands previous to the invention of stealing them, as well as most of these who had sold their locations, did not, at this time, entertain any idea of emigrating to the west. The former had refused to sell their lands with a view of settling upon them, and the latter had been duped into the belief they were still to be the rightful owners; not possessing any idea of the possession of other than personal property. It is to be regretted that the truth was not more seasonably and carefully impressed upon them. Since the Government had predetermined that they should remove, it would have been well to have impressed upon them the imperative nature of their designs. Among the causes that contributed to create such general repugnance to emigration was the unfortunate circumstance of the murder of McIntosh, a noted Indian chief who was killed some years ago for the amity he cherished towards the whites and his disposition to treat with them upon the subject of ceding their territory and removing beyond the Mississippi.—This occurrence created two distinct parties, between which the most inveterate animosities daily increased, and served to draw a line of distinction between those who were willing to listen to the importunities of Government, and those who were not. The McIntosh party fell far in the minority; and when the treaty was finally effected, they were the first to avail themselves of the overtures of Government, to remove, influenced by fear and hatred of the majority, against whom they swore eternal vengeance. The treaty was finally made and signed by a part of those most prominent chiefs who instigated the murder of McIntosh for no other crime than a desire to effect what his murderers afterwards accomplished. This did not, however, conciliate the parties, but rather inflamed their resentment, as well as divided the majority, leaving the chiefs who made and signed the treaty in the minority of their own party and greatly added to the political dissentions that already distracted the Creek nation. The treaty had a tendency to augment the McIntosh party so far as revenge, the ruling passion of the savage, aimed at the same object by different motives. Under these circumstances, a majority was opposed to the treaty makers and their policy, after the original McIntosh party had emigrated beyond the Mississippi. It was evident, even to the dull comprehension of the Indians, that this adverse party might unite with the McIntosh party beyond the Mississippi, and exterminate them, if they chose, from the earth; and hence arose, in part, the general reluctance of the Indians to remove. The chiefs who negociated the treaty foresaw the difficulty and the inevitable consequences; to avoid which, they entered into arrangements with certain speculators in Texas for a tract of land whereon to settle themselves and people, —respecting which arose a controversy between the Government of Mexico and the United States some eighteen months ago, that darkened their prospects. The late disturbance, however, in Texas revived their hopes, and they left Alabama with the avowed intention of offering their services to the government of Texas, to fight for the country for the privilege of possessing and enjoying a part of it. It may be necessary to give you some idea of the Indian government, which, by the by, is not so very republican in practice, as is generally supposed to be in theory. The fault, however, exists more with the ruled than rulers. The Creek territory was divided into unequal portions, somewhat similar to our counties,—each portion being bounded by some of the numerous creeks, (*brooks*) with which the country abounds, and from which the Indians derived their name. Each portion bore a distinct name which was also the name of the tribe or clan that inhabited it.—This division of the country appears not to have been made for any political convenience, or for any purpose, other than to facilitate their national sports or ceremonies which were adhered to with zealous and enthusiastic devotion. Every division or town included a greater or less number of chiefs whose influence, with some exceptions, was restricted to their respective clansmen. On subjects that involved the national welfare, the most prominent chiefs of all the towns consulted together, but the common Indians did not interfere with the political affairs of the nation, or inquire into the motives or policy that governed their rulers, but were passively subservient to the pleasures of the chiefs of their respective towns. The chiefs could at once arouse their clansmen to any degree of excitement and desperation, and as easily suppress all insubordination, and restore quiet throughout their divisions. Their numbers were but little acquisition to the strength or influence of their respective chiefs, except numerically augmenting physical force in case of menace or collision. All the dissenions that have ever disturbed the harmony of their national councils may be traced to the agency or influence of white men which is, in fact, the origin of all their misfortunes and distresses. The imperative necessity of removing, as I before stated, compelled them to dispose of their reservations preparatory to emigration, and to suppress their feelings of indignation, arising from the injustice with which they were forever treated on all sides by the whites. Though they recognized this power, they never admitted the right of government to interfere with their affairs. The chiefs compelled by the necessity of their situation, and fear of government induced their people to sell their lands; but judge of their consternation, when, endeavoring to do so, they ascertained that they were stolen! yes, stolen!!! that the white people already possessed them without their knowledge, and for which they had received no compensation. You will be curious to know something about the process of stealing land which I must defer till my next. This stealing business created numerous obstacles. The Indians had declared their readiness to remove, not being aware of this last outrageous fraud that had been practised upon them, which detained them, at least, twelve months longer than these would, otherwise have remained, and but for which they would have gone away peaceably. It is somewhat remarkable that this theft should be practiced to such an extent, undetected by the certifying agents whose sworn duty it was to guard the Indians from fraud. It is said, however, that they were interested in the business, which must have been the case, or they were sadly deficient of necessary vigilance. For knowledge of the fact of stealing could not long be concealed, though it was kept in the dark a sufficient length of time to answer the purposes of the principal thieves. Other speculators who had not conceived the beauties of stealing, or were not disposed to engage in it, soon came to the knowledge of the fact by finding lands certified to others which they, themselves, had bought. The agents for sometime refused to listen to the complaints that arose, but they increased with such rapidity and assumed such a serious character that they were at length compelled to notice them by reporting the facts to the government; and in doing which, they were necessarily compelled to report facts, and nothing but facts. In an official report of one of the agents, it is stated 'that ninety-nine contracts in a hundred are frudulent,' that is, stolen.

R.

[From the Christian Teacher.]

RETROSPECT OF A TWELVEMONTH PASSED IN GERMANY.

Sir,—The Lutheran Church amidst its comparative simplicity and poverty, has retained, much more of the poetry of religion, than is to be found among the various forms of doctrine and discipline, which abound in England, where the pure and catholic sentiment of devotion is too often crushed, among the Dissenters by a rancorous sectarianism, and in the Church by its wealth, its worldliness and its pride.—The Germans evince the tendency, to which I here allude, (it exists to a greater degree in the Lutheran than in the Reformed Church) by their fondness for religious festivals, and their disposition to invest the great incidents of human life with a religious consequence:—consecration, which, in the English Church has become very much of an empty form, and is often the occasion of immoral excess, retains among the Germans (so I infer from what I myself saw of the mode of celebrating it, and from all the impressions, which I have received from others respecting it) a character of grave and earnest meaning, and still acts with a vital energy on the minds of the young. Performed by the pastor, who has himself had the charge of training and preparing the young, it is a beautiful and affecting ceremony: it is the benediction of a father upon the children whom he has instructed from their earliest years in the principles of religion, among whom he has lived, and whose characters and dispositions he has contributed to form, and it is the admission of them, through a solemn religious act, from their state of pupilago and initiation to the privilege of partaking with their parents, their relations, and other friends in the celebration of their Savior's dying love. —I was once present at a confirmation in Gottingen, and knew the excellent and respected clergyman, by whom it was conducted. He was looked up to by all his flock and especially by the young as a friend and a father. For weeks previous to the confirmation his catechumens had attended him daily to be prepared for this service, which is universally regarded by the young in Germany as one of the most serious and important incidents in their lives, the impression of which, some of the calmest and most enlightened persons have assured me, has never been effaced from their minds. On the occasion, to which I refer, the effect was heightened (whether the practice be usual or not I cannot say) by the clergyman's repeating to each child, as he uttered the benediction, some words of scripture appropriate to it, and different in each case; and these words, that they might not be forgotten, were written on a slip of paper and, at the time of being pronounced, were put into the hands of the child—to be kept by it as the form, as it were, of its religious consecration—the solemn words associated it its remembrance with the period of its public entrance into religious life—the hallowed motto of the heart—the seal and impress of its individual responsibility.—The self-sufficiency of what is called a philosophical faith may smile at these simple aids to the cherishing of devout feeling and a solemn sense of accountableness; but I am of opinion, that they ought not to be despised, and that our only endeavor should be to keep them from degenerating into lifeless forms, and to preserve in them the vitality of real feeling and conviction. Indeed, during the whole of this ceremony, I could not help perpetually thinking, that we, Presbyterians and Non-conformists of England, in our excessive desire to square every thing by the rule of an assumed rationality, and in our determined re-action against the formalism of our corrupt establishment, had abandoned some forms, that might have been profitably retained, and had broken down heedlessly some of those external fences of the Church, which protect the purity and usefulness of the devotional sentiment against the encroachments of rudeness and indifference.—Is a time coming for humanity, when the various elements of the religious life, which have hitherto been sundered from each other and become the exclusive patrimony of different churches, shall be released from their sectarian bondage, again approach and combine through the elective affinities of truth, and mould themselves into forms of beauty, which shall command the confidence and homage of all hearts?

The comparatively little wealth which exists in Germany, combined with the general diffusion of mental and moral culture, gives an impulse to sentiment and creates a taste for those simple pleasures, which nature, friendship, the arts of design, music and poetry place almost within every one's reach, and which derive their power more from the state of the feelings than from the abundance of outward means. Unconnected with other influences, the growth of material civilization is unfavorable to sentiment and destructive to the innocent poetry of existence. In Germany, the meeting of a few friends without ceremony or expence, a rural excursion, a simple refreshment at some rustic Inn, or perhaps in the open air, on the fresh turf and under the shade of trees, the reading of a poem, or the music of the human voice—these obvious and inexpensive pleasures suffice to produce a whole afternoon of hilarity and recreation, and constitute what they call a festival. Every thing, on such occasions, is free and joyous and full of sentiment. In summer time, nothing is more common than to be invited to supper in the garden by moonlight.—There the table is spread beneath the shade perhaps of an arbor of acacia and honey-suckle—covered with the plainest viands and the wine of the country, yet rendered delightful by the kindness and hospitality which preside, and invested with a sort of poetical charm by the accompaniments of the soft delicious glow which fills the sky of a summer evening on the Continent,—the smooth, east wind which gently plays among the leaves, and atones for the oppressive heat of the day,—the songs of innumerable nightingales from the adjoining trees, and the lustre of the moon glittering through the over-arching foliage and throwing the magic of its chequered light on the cheerful group below.—Now this familiarity with nature, this fondness for the innocent enjoyments which she holds out to those who are willing to partake of them, has no little effect on the religious feelings of a people.—It blends them with the deep sense of God's universal presence and protection; it cherishes a large and comprehensive spirit of devotion, and opens the heart to kind and friendly sympathy with all mankind; but it is strongly opposed to the fanatical spirit of sects, and that moroseness of temper which seeks to please God by despising his choicest bounties and damning the largest portion of his rational creation.

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In the Luise of Voss, we have the life and character of a German pastor idealised in the light of poetry. The household virtues, the learned studies, the simple pleasures, the strong affections, and the deep natural devotion of the good pastor of Grunau, are drawn to the life in these delightful idylls; and I think a person must have been in Germany and become in some degree acquainted with its prevailing habits and modes of thought to feel the entire force and faithfulness of the description, and to make allowance for some things, that would otherwise appear coarse to the fastidiousness of our English taste. We have the delineation in prose of a German clergyman of a higher order, a scholar, a philosopher, and a preacher to the court, in Bottiger's sketch of the character of Reinhard: yet there are many features of resemblance in the pictures; we see that they both belong to the same class, though they are taken from a different sphere of social life.—In confirmation of some of the foregoing remarks, I will extract from this sketch a short description of Reinhard's rural habit's. 'In summer, when he occupied a garden-house in the suburbs,—the same, which at the close of the seven year's tour Rubener had formerly selected for his summer residence,—he usually devoted the evening hour from six to seven o'clock to walking up and down in the delightful alleys of this garden. Here the fragrance of flowers, varying from month to month, floated round him. His mind keenly alive to the loveliness of nature, loved to linger among the choicest beauties of Flora's kingdom, which were here collected from all parts of the earth, and were disposed so as to be exhibited to the best advantage. The endless varieties of the tulip and carnation particularly delighted him. Sheltering shades and streamlets of over-flowing water diffused a grateful coolness. Not far from his house, the pliant branches of a poplar had been wreathed into an overarching arbor, under the centre of which gushed forth a clear well, while from the midst of a small shrubbery in the front peeped forth, in terra cotta, Eros feeding the nightingale, and at a little distance on the other side a small republic of bees. This was the spot, where, on fine summer evenings the tea-table often gathered a select circle of friends for the enjoyment of easy and confidental intercourse; and, as the cooler season drew on, a small cabinet, slightly warmed, opening into a conservatory, offered its hospitable shelter for a similar purpose.

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While, thanks to our free institutions, and the spirit of enterprize, which they have fostered, we have made such wonderful advances in every thing respecting material civilization, we have yet very much to learn from Germany in all those acts and enquiries, which concern the intellectual and spiritual well-being of man, and which, as they do not tell so directly and so palpably on the visible prosperity of society, are apt to be overlooked by the multitudes who engage in the stormy conflicts almost inseparable from a popular form of Government. No better wish can be entertained for the rising generation of our native land, especially for all those whose future duties and pursuits will connect them with the moral interests of civilization, than that they should diligently cultivate the learning and literature of Germany. There are many fundamental points of agreement in the character of the two nations; they would be mutually improved by more frequent and cordial intercourse. The language of Germany, from the peculiar qualities which it possesses, and from the peculiar habits and studies of the literary men who write and speak it, seems destined by Providence to exercise an important influence on the future fortunes of the human race, as a vast depository of erudition, and the faithful reflector of the most diversified forms of human thoughts. From its wonderful flexibility and capaciousness, it may be made a vehicle, to a degree of which no other living language is susceptible, for conveying to those who read it, a most exact image of the peculiarities of all other literatures ancient and modern: while the studious men who habitually use it as their medium of communication, from their unwearied spirit of research, their peculiar aptitude, which almost resembles a constitutional endowment, for philological enquiries, and their wonderful power of reproducing to the imagination, by a combination of the most remote and scattered notions in the widest regions of literature, the vanished scenes and faded manners of ages long past away—collect, embody and place before the public mind, all that can now be known of the history, the literature, the philosophy and the religion of every country and of every age, seeming almost purposely to linger behind France and England in the career of political progress, that they may bring up every link in the lengthening chain of the past, and attach its salutary restraint and weight to the buoyancy of those speculations and enterprises, with which more daring but less deeply read and less reflecting spirits dash forward into the unexplored depths of futurity. The contributions which Germany is already beginning to make most abundantly to the sacred cause of humanity and civilisation, are not the less precious because at present it is only the studious who can adequately appreciate them. Her literature will infuse the tase for real learning into the yet immature but still gigantic institutions of the New World, and breathe a soul into that vast body, which might else perish from the very oppression of its material wealth and strength. Her enlightened theology will subdue its fanaticism and allay its bigotry, and teach it to combine freedom with liberality and moderation. Her exact criticism will refine its taste and sharpen its judgement. Her profound historical research will supply it with lessons of practical wisdom, and guard it against the danger of superficial dogmatism. Her subtle and etherial philosophy, though hitherto not very well suited to the rigorous and practical intellect of Republicanism, will find its way by degrees into the closets of the studious few who must arise one after another as wealth is accumulated and institutions become fixed and consolidated, and through their influence will spiritualize the materialism which attaches to the infancy of civilization. If society is destined ever to behold perfect civil and religious liberty subsisting in harmony with the highest cultivation of science, learning and taste,—and the union must be looked for in the influence of the erudition of Germany on the free institutions of America—results may be anticipated of which the most sanguine cannot now form even a faint conception.

Nations, like individuals, have their part assigned them in the great work of evolving the progressive plans of Providence; it is happy for them, when they feel their destination and are content to pursue it. Let them not envy or decry each other, that their parts are not all the same.—For myself, I love Germany next to my native land. I look back with affectionate reverence on her wise and learned teachers, her pious and excellent pastors, her virtuous manners, her simple pleasures, her maternal solicitude for the training and instruction of her youth; and of scenes and friends, whose remembrance it was delightful even on paper to revive, I now once more take leave with deep and tender regret. Whatever changes in the coming fortunes of Europe, she may be doomed to undergo, may her love of truth, of knowledge, and of piety, pass unscathed through the conflict; and may she still hold the torch of her science and philosophy far above the storms of political agitation, as a light to all the nations of the earth.

[From the Boston Recorder.]

THE SICK LIBRARY.

I thought I would just look into the minister's library, as I happened to be in his study. I was sad at the sight; for it looked very lean, and very thin, like a person suffering under some cruel disease. Fulness and fair proportions are among the important elements of beauty; but there was no such beauty there. There were some venerable men in that library; but their numbers were so few as to occasion a most mournful aspect of loneliness. There was Dr Dwight in 4 vols; the sole occupant of a whole shelf. And Dr Bellamy was the only monarch of the next. And Dr Chalmers on the next, because he had no other company, had huddled himself in 3 vols. into one corner. A little lower down were several pieces of heavy theological artillery; but there were some horrid chasms between them.

Another shelf had half a score of your smaller sprigs of divinity; but even these stripling theologues were so few as to look very cheerless. There was not enough of them to be so much in contact as to keep each other warm, even had they good will and vital heat enough to do it.

Still lower down were a few cases of corpulent theology; Poole's Synopsis among the rest; which last gentleman contrived, by stretching himself lengthwise, to fill the only shelf that was filled in the whole case. I would say, however, there were old reports, pamphlets and newspapers enough to immerse all the divines above mentioned, with not a small remnant to sprinkle elsewhere.

And another thing I ought in justice to say. There were other books belonging to the library, which were absent at this time; but, from the manner in which the pastor exclaimed, 'Alas, Sir, they are borrowed!' I judged that, in his own view, he had already seen the last of them!

I remember to have read Baxter's account of a biblical avalanche, which once happened in his study, by the breaking of a shelf, whereby his life was endangered by the precipitation of large masses of divinity upon him; and I felt bound to give my friend such crumbs of comfort as could be afforded by the suggestion, that he was beyond the reach of such a peril. He bowed in mournful acquiescence, seeming to say, 'But I would run the risk, only give me the books.'

And now, reader, good humored I hope, I come to the pith of this communication. Some pastor or other calls you a parishioner. Well. And he has a library. Well. And that pastor, if he be kindred in circumstance to nine tenths in the land, has a gap, or more, in his library, that yawns fearfully. I think I could show you some that would distress you. The aching void wants filling terribly. There may be indeed, some portly doctors in that library; but they are 'so few and far between,' that they could not shake hands, though they might desire it most lovingly, and attempt it most earnestly. There may be, too, a squadron of smaller fry; but there is a grievous famine of valuable theological works. Just hearken now. 'John Howe, are you there?' 'No!' 'I beg to know if you are there, Archbishop Leighton?' 'No!' 'But you are there I hope, Robert Hall?' 'No, not I!' 'I cannot bear to think my friend Andrew Fuller is not there.' 'But you must, though.' 'But Dr Owen is there?' 'No, nothing of him even, but 'the piece of an ear.' 'And Jonathan Edwards?' 'No,' said a voice, 'lonely as the Whip-poor-will's,' 'nothing of him but his volume on the Will.'

So you see how it is with your pastor's library. If a skeleton could have the consumption, I should say it was sick of a consumption. But the fact is, it never had flesh enough to be in any danger of that disease.

But, not to quarrel about the malady, it certainly looks so poor and thin that there must be disease, call it what you will. And you, kind parishioner, can make a most successful prescription for it. You can be a doctor in this case, without a diploma or the charge of quackery. You can put the flesh on these bones, and an healthful fulness into that countenance. You can manage the matter so that the sepulchral looking patient shall be able to say in a very few days, 'I am entirely recovered, and am in fine health, I thank you, Sir.'

Presuming that your benevolence is by this time in a flame, I will forthwith open the way for the light and heat thereof to be exhibited. New Years's you know, is at hand. On or near that day, go into your pastor's house with something under your arm. If you have been notorious for deeds of kindness, he will suspect you of a visit of that sort now; and if you have had no such notoriety, you can, by this act, most expressively say, 'there is something new under the sun.' Give your pastor the agreeable suprise of laying his hand upon a fat octavo, instead of a spare-rib—on a body of divinity, instead of the body of a turkey. And if the good man is not made thankful by such an operation, the above named prescription might be most mercifully repeated monthly or annually, till that result, inevitable in the end, would be attained. Had I time, I would reason this matter at large with you; but I can only give you several heads merely of the argument.

1. If you are already a cheerful giver, you will thus do something to strengthen this important habit; and if you are not, you will find this a delightful opportunity for commencing it.

2. It would warm your pastor's heart, be the mercury where it might, the day you visited him.

3. Your example would be fire to flax most likely, and a process would be commenced which would fill every chasm in the library. Dr Poole himself would be obliged to gain his feet quickly, and stand erect to make room for new comers. What a delightful meeting there would be of good men in that book case!

4. Your pastor could not, for the life of him, be offended at such a polite and kind intimation that he should 'bring beaten oil into the sanctuary.'

I have joyful hope that I shall prevail with some of my readers to show the above men-

tioned benevolence to their pastors. But here is a man that says, 'Fudge! I shall do no such thing.' Well, kind Mr Fudge, do this then I beg of you; carry back all you have borrowed of him. A gap or two will be filled in this manner.

And to all my readers with whom my plea shall be successful, I would say,

Yours, with much thankfulness, SIMON.

(From the Charleston Observer.)

Extracts from the Journal of Rev. John F. Lanneau

JERUSALEM.

After a warm and tedious ride of nearly 9 hours, from Ramla, we reached the summit of an elevated hill, when the Mount of Olives, rose up in the distance, crowned with a Turkish minaret, and soon afterwards we saw immediately below us across a stony plain, a Gothic wall flanked with square towers, and a few houses peeping above them. This was Jerusalem the Holy City—once so 'beautiful for situation, the joy of the whole earth.' We stopped for a few minutes to indulge in those reflections which such a scene was so well calculated to excite. But it would be in vain to attempt a description of the tide of feeling which rushed through my bosom as I gazed for the first time on the place where so many revelations from heaven were given to man, and where the work of man's redemption was achieved by the crucifixion and the triumphant ascension of the Son of God! Before entering this interesting city, I determined to make the circuit of its walls. Accompanied by Mr. Johnson an English resident there, who had come ont to meet us, I left the rest of our party, and descended along the northern wall, by the Damascus gate, and thence turning towards the south, we came in full view of the Mount of Olives, and the valley of Jehosaphat. My eye rapidly and eagerly glanced from one interesting spot to another, as the bed of the brook Cedron—the garden of Gethsemane—the Pillar of Absalom—the tombs of Jehosaphat and Zechariah—the burying place of the Jews—the King's dale, &c. passed before us. These are usually approached from St. Stephens' gate on the east side of the city, so called from the tradition current that through it he was dragged by the enraged multitude who put him to death, at the bottom of the hill near by. Turning the south east corner of the walls we ascended from Mt. Moriah where the temple once stood, to Mt. Zion, the residence of King David. A part of Zion is now without the city, and upon it is a Turkish Mosque, over the supposed sepulchre of the sweet Psalmist of Israel.—It is surrounded by the grave yards of the Greeks, Armenians, and Roman Catholics. After passing the gate of David which opens to the South on Mt. Zion, we went down northward by the lower pool of Gihon, and in one hour after commencing our circuit we entered the Jaffa and Bethlehem gate a little before sunset, and was welcomed to the Mission house by our brethren who were waiting to receive us. Thus in the kind providence of God have I been brought in peace and safety to this interesting spot, so sacred in its historical associations—and where I hope to live and labor in the cause of my blessed Redeemer, who here died that a dying world might live. May he who endued his apostles with power from on high and qualified them for their work, prepare me by his grace to follow in their and his footsteps, that I may 'walk worthy of the vocation wherewith I am called.'

[From the New York Observer.]

PRINCIPLES OF PEACE SOCIETIES.

It is difficult in any department of reform to adopt principles or measures that will fully meet the wishes of all. For some we shall go too far, for others not far enough; and few, in this age of extremes, have sufficient, wisdom to seize themselves the 'golden mean,' or candor enough to let others pursue it unmolested. The spirit of old Procrustes is abroad. Every one has his model to which all must conform, and woe to him who is either too short or too long; for, in one case, he must be stretched, and in the other, cut of, till he squares exactly with the patent.

The cause of peace could not hope to escape this spirit. Some are afraid we shall mar our enterprise by taking for our guide the plain letter of the gospol; and others bid us nail our colors at once to the top-mast, and strive to startle the community with the highest and boldest positions we can possibly maintain.

Our course, we think, *ought* to satisfy *all* the friends of peace, and secure their hearty and zealous co-operation. The principles of the gospel we take for our basis and our guide. Our enterprise we regard as strictly, pre-eminently evangelical; and wish it ever to be prosecuted from such motives, in such a spirit, and with such views, as will meet the full approbation of the God of truth, and peace, and perfect love. When he tells us that 'wars and fightings come from the *lusts* that war in our members;' when he bids us 'love our enemies, and never avenge ourselves, nor resist evil, but overcome it with good;' when we hear him pronouncing his benedictions only on those who cultivate the virtues and graces of peace; when we see these pacific principles of the gospel so fully exemplified by our Savior, his apostles, and all his followers during the purest era of our religion; we cannot, in view of *such* considerations, doubt what ground the God of peace would require us to take against the custom of war as incompatible with christianity.

Here is no trimming, and no ultraism, but the clear ground of the gospel common to all its consistent believers. On these principles christians are much more agreed in reality than they seem to be; and nothing but a due consideration of the subject in the light of the Bible, is needed to unite them all in deep abhorrence of war as offensive to God.

Few, if any, peace societies have taken ground at variance with these views. They have sometimes left untouched the question concerning the lawfulness of self-defence in the extreme case where life must be taken or lost; but they have never lent their countenance to war, nor represented it in any other light than as a mighty mass of iniquity and wretchedness. The London Peace Society, the most efficient in the world, regards 'war as inconsistent with the spirit of christianity;' most of the societies recently organized in this country avow the same principle in still stronger terms; and all those who have reflected on the subject enough in the light of the gospel to take a very active interest in the cause, look upon war as directly repugnant to that gospel which proclaims, for its very motto, *Peace on earth, good will to all mankind*.

The American Peace Society regard the *war-system* as utterly incompatible with such a religion, but invites all the friends of peace, *whatever their views concerning the lawfulness of wars strictly defensive*, to co-operate in doing away this master-scourge of our world. The Society would not lend its countenanee to *any* species of war, but spends its efforts mainly in spreading before the community such facts and considerations as will lead them of their own accord to right conclusions respecting this custom as a gigantic sin against God, and a tissue of the most enormous evils to mankind for two worlds.

There are some collateral subjects which ought not to be identified with the cause of peace. Its friends are naturally led to inquire whether the gospel allows capital punishments, or the taking of life in *any* circumstances, or the use of force for moral purposes even in such cases as the government of a school or a family; but questions like these, though somewhat akin, do not belong to the cause in which we are engaged, and should ever be kept separate to the public mind. G. C. B.

HOLY LIVING.

Holy living is very aptly termed by Taylor, an art. Like any art it is gained only by rigid application and endurance of trial. Sudden emotions, dependant on circumstances,—convulsive starts of excited feelings are not to be considered signs of goodness, any more than the loud vaunting of politicians, are to be taken for proofs of patriotism. As all men are free to be religious, when they choose, he who makes the choice soonest will, in general, make the most advancement; that is, supposing him to have practiced Religion, at all events the more frequent practice of its duties, will make him more skilled in them. Now, as to gifts, we know there is a diversity; but it should be noticed that this diversity does not reach so as to unsettle the *essentials*. Two men may be equal in their love for a certain truth—they may be equal in their faith as to its final triumph—but there may be the widest possible difference in their external influence. Yet the graces of the spirit—the elements of heaven—may be here tasted by every godly soul, with perfect equality; therefore the brother in low estate must not harden himself against him that is exalted, seeing that their difference does not affect vital, but adventitious points.

The great foe to holy living is sluggishness, concerning the supply of our temporal wants, necessity rather than the love of labor influences exertions, but how much greater is our natural repugnance to spiritual advancement. Miserable mediocrity—a desire to magnify small things to great exploits, and to rest in feeble attainments, is the bane of Religion as well as Literature. A heathen could endure it as the rule of his life, 'I consider nothing done while any thing remains to be done;' and shalt thou, O Christian, say less? What warrant canst thou show for apathy? Surely nothing in thy Master's life. His was a life of unremitting toil and sufferings. To which of the Apostles art thou indebted for thy present lifeless frame? The blessed St John assures us that those whom he saw in the heavenly Jerusalem had reached there through much tribulation, and had endured unto the end. Not simply that they endured the ills inseparable from this mortal state with tolerable patience, but they endured those afflictions which are peculiarly the test of the faithful in all ages, and will be to the end of time.

Let us get the desire for this holy living into our hearts. Let us learn well its principles—test them—and, in every other respect, cultivate it as an art of the most valuable sort. Every day we are making progress in that course which we prefer, and how important it is that we speedily discover which hath our preference,—a life of holiness or a life of sin.—*Ch. Witness.*

PRESENT ASPECT OF BABYLON.

Though the antiquary, as I have said, I determined in mind, that I was passing along the walls of Babylon. Many fragments of bricks were lying among the sand, some marked with the character I noticed in Hillah. All was barren around; although at some distance, where the waters were shallowest, I could see the grass peeping above them. By the walls I had found a dry road to the base of a huge shapeless mound on which the tower is placed; its circumference is estimated at little more than seven hundred yards; a narrow way divided it from a still larger and more irregular heap, upon the side of which stood, facing the tower, a small mosque. If the dervishes to whom these memorials are erected, lived on the spots where the tombs now stand that are to be seen over the remains of Babylon, they selected well for the abandonment of the world; more forlorn spots could scarcely be found; for, in the great desert even, there is verdure and flower—here all is utter misery. On the height of the first mounds stands a well built tower, of something less than forty feet high. Such an erection in modern days would excite admiration for its workmanship; with what astonishment must it be viewed in the supposition that its age exceeds 4000 years. Huge heaps of brick lie about melted into solid masses, as if by the action of fire; and the whole mound on which the pillar stands is covered with the fragments of well baked bricks; and this is the Temple of Belus, it is said, or the Tower of Babel. At any rate it stands on the plain of Shinar, where Babylon once stood; and most completely as my eye wandered over the scene of desolation, did I feel the truth of the fulfilment of the judgments pronounced against her; yes, 'Every one that goeth by Babylon shall be astonished.'

Major Skinner's Overland Journey.

SLAVERY.

Extract from a sketch of Mr Clay's remarks at a Colonization meeting held in Lexington Ky. 20th of August last

The success of this Society has exceeded the hopes of its founders. It was not deemed possible for a Society with mere private means, to do more than *plant a Colony*, and thus demonstrate the practicability of the object. When I look back, said Mr. C., on the twenty years during which this Society has existed, and consider what it has done, I am impressed with the belief that it is the work of an overruling Providence. It was surrounded by difficulties at its outset, and it has at all times encountered opposition and misrepresentation. Recently a new school has sprung up—one which maintains that slavery is a blessing—that it is an indispensable element for the preservation of our own freedom! Of this school, I take the liberty to say, *I am not one*. There are two extremes of opinion on this subject, in neither of which do I concur. The first is that of those who regard slavery as no evil, but a good. I consider slavery as a curse—a curse to the master, a wrong, a grievous wrong to the slave. In the abstract, it is all wrong; and no possible contingency can make it right. It is condemned by all our notions of natural justice, and our maxims of natural political equality among men. Necessity, a stern political necessity alone, can excuse or justify it; a necessity arising from the fact, that, to give freedom to our slaves that they might remain with us, *would be doing them an injury rather than a benefit*—would render their condition worse than it is at present.

PRAYER.

As prayer is one of the most solemn acts in which man can be engaged, it is especially necessary it should always be performed with sincerity. How can the frequent abuser of the name of God, say truly, 'hallowed be thy name?' Mankind too, generally oppose his reign by pride, oppression, and violence; how can they then pray that his kingdom may come, and his will be done on earth as in heaven? Can the man who daily rises to the contemplation of his own self-sufficiency, pray for that daily bread, of which he doth not perceive the want, or for the forgiveness of those sins of which he feels not the burden; and can those pray in earnest not to be led into temptation, who, in their whole conduct rather seek than avoid it? Surely not. Prayer is the application of the heart to God. There is in Scripture at least one exhortation to prayer, which cannot comport with any other; 'Prayer without ceasing.' Words are rather the expression of that prayer which first arises in the heart, than prayer itself. Prayer is an offering up our desires to God, for things lawful and needful, with a humble confidence to obtain them through the alone mediation of Christ.

[From the Western Messenger.]

THE LIFE, THE TRUE LIGHT.

The Christian Life is the only way to the knowledge of Christian Truth. Other paths may lead to the portal, but none other can give admission to the inner temple. The study of History, for instance; the observation of the nature and wants of the human mind, the investigation of the outward evidences of Christianity, the study of Theological science may and must lead the understanding to acknowledge the reasonableness of Christianity and the authority of Christ. These cannot teach the worth and meaning of the Christian spirit nor the celestial glory of the Truth, as it lives in Jesus. To be known, these must be felt, and Christian life is the only way of making them felt and known.

How little they are known and felt in proportion to their greatness, it is mournful to think. Feeble and few as have been the steps of mankind in the walks of human science, they have been still feebler and fewer in search for Divine Truth. The master genius of physical science declared, that he had picked up but a few shells from the shore of that boundless ocean of Truth which he heard rolling beyond him. What Christian can say even as much as this of his own experience of the eternal truths, that are in Christ and Christianity? How many have not as yet heard even the whispers of that eternal ocean? But the way to it is plain.

It may indeed seem an humble pathway to so glorious a scene. The humble pathway of duty may seem a straight and narrow road to lead to the sublimest truths of our being. But the star of promise hangs over it, and bright visions encompass it. It may indeed seem humble, but it is one in which our Master taught his religion, and his disciples learned. Christianity was not taught by mere words, as philosophers teach in some retired porch or consecrated grove. It was taught by *action*—action on living hearts, and amid the scenes of real life— the action of a being of perfect love among suffering men—the action of a pure mind upon the impure—the living and life-giving action of an Holy Being upon the slumbering consciences of the sinful. It was by acting according to their Master's word, that the Apostles sought to be filled with his truth, and conformed to him in the inner man. In the same way, we may hope to imbibe something of his spirit, and to know the real power of his truth. For wherever Christian duty is, there Christian truth comes. It comes wherever the affections, the conscience, the full soul are awake and conscious of themselves. It dwells with the philanthropiat in his walks of charity—with the missionary in his visits of mercy—the Christian in his round of daily duty, whether in the pursuit of honest industry, by the social fireside, by the bed of sickness, or in the hour of prayer. Go where we may, to the cottage or to the palace, wherever Christian duty dwells, we find that light is ever brightning on its paths, and that duty done is truth realized—that according as obedience is constant, faith is confirmed, and the spiritual life, a present God and his constant Providence are as visible realities. They who walk before God in the Christian spirit, shall see more and more of his presence—they shall find their Heavenly Father every where—they shall every where feel themselves in his dwelling place. In all the afflictions of life, they shall behold his chastening hand, and in all their joys shall see his smiles. They shall know more of the nature and uses of evil—of the dark ways of man and the dark things of Providence, than any human wisdom, any philosophical or theological speculations can teach. They shall view all things in the spirit of sons—the spirit of adoption. Not as slaves to bondage, complaining of the shackles, which their own sins have forged, and sighing for the lost inheritance, from which their own sins have banished them: but as sons, they shall walk with an ever present Father, and live in the light of his countenance. Conscious of this promise of rich reward, we should strive for this blessing. However sternly the voice of duty may strike the ear, we should love its tones. 'Stern Law-Giver, though it be, it yet wears the God-head's most benignant grace,' and as the Spirit of God in the soul, we should invoke it, and commend ourselves to its guidance.

—We ourselves commend
Unto thy guidance from this hour,
O let our weakness have an end.
Give unto us made lowly wise,
The spirit of self-sacrifice,
The confidence of reason give,
And in the light of Truth, thy bondmen let us live.

Such a light does the Christian life shed on our Lord's life and teachings, that his image is made present in living power before the soul. The stone is rolled away before the sepulchre, and he stands revealed in newness of glory before the enraptured spirit. We did not indeed stand with him in the Temple, nor gaze on his divine conntenance, nor listen to his voice, when he spoke the blest promise—'I am the light of the world. He that followeth me, shall not walk in darkness, but shall have the light of life.' But these words may mean as much to us as they did in the soul from which they were breathed forth. They point out a means of reviving his image in the heart, and walking in the brightness in which he walked, and trusting, as he trusted, and seeing the world as he saw it. The true spirit only is wanting, and this he offers. All things are now, as they were then. The world, in which he lived, is the earth we tread. The sun that shines on us, is the sun that guarded his footsteps, and beheld his labors, and was darkened at his crucifixion. The moon, that lights our night, is the same pale orb, that beamed on his nightly watchings and prayers. The nature which we possess, and into which we infuse so much bitterness and sin, is the nature, through which he manifested such gentleness and power and purity. The sufferings of mankind, which we view so coldly, are as those which he allevinted, and over which he wept. The sin, of which the earth is full, and which each of us in some degree cherishes, is that from whicn he lived and labored and died to save us. The immortality which he brought to light, he brought to light for us. The grave, over which he had the victory, is the grave to which we are so fast speeding. The Providence that sometimes seems so dark to us, is that which was so bright to him. His Heavenly Father is our Heavenly Father. All is as it then was, but alas his spirit is wanting. His spirit and his light are needed to inspire the feeble and darkened soul. The spirit and the light are promised to the follower. The promise is a message of gladness and yet of mourning: of mourning, because we have as yet enjoyed so little of its blessings; of gladness, because it holds out so precious a hope for our darkened spirits, and so strong a motive for our sluggish consciences. It is good thus to rejoice and thus to mourn. It is good to mourn over past negligences—it is good to be glad with the hope and strong with the motive. For we know that such mourning may be turned into joy. We know, that the sun of righteousness has risen, and darkness and gloom can no longer encompass those who walk as children of light. S. O.

Cincinnati.

THE CONNEXION OF CASUISTRY WITH BENEVOLENT EFFORTS.

Probably there never was a time when the discussion of the morality of particular courses of conduct in connection with efforts to do good, was so prevalent as it is now. Numerous societies have sprung up within ten years, whose object is the moral reformation of the United States. Of course, the inquiry arises in various forms:—what does morality require, and what does it forbid? If the efforts of the benevolent had been confined to the dissemination of the gospel, whose object is the renewal of the heart, and which offers a blessing rather than commands the performance of any particular duty, the disputes with which the press teems respecting the morality of actions would have been avoided. We do not say or think, that their efforts should have been thus limited But we direct attention to the fact, that in consequence of these endeavors to promote a reform in the morals of society, the discussion of questions in casuistry has become rife. Had our exertions been directed towards the conviction of sinners by the law of God, and the offer of salvation from the curse of the law through Christ, the moral reform of the world would have followed silently and as a matter of course, and we should not have had our ears dinned and our hearts pained with contentions about the morality of this and that act or habit.

The inference from this remark is, that societies and benevolent individuals should be careful to propose to themselves an object of reform, which will commend itself to every man's conscience. There are many questions pertaining to the sanctification of the Sabbath, which can never be decided by a society, or by one individual for another. No one can say that it is always a duty for a minister to go to a distant congregation for the purpose of conducting religious worship on a week day. While we say that the sanctification of the Sabbath is a religious duty, we must leave it to the judgment of each individual to decide in regard to many of the particulars in which the sanctification of the Sabbath consists. And if the individuals conscientiously use their judgment in deciding such matters, they will act right, even if they pursue opposite courses of conduct. The sentiment contained in the language of Paul respecting the observance of the numerous sacred days of the Jews may be applied to their case: 'He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he regardeth it not' [disregards it.] If charity covereth a multitude of sins, much more does it pass by without censure, those deviations in a Christian brother from the course of conduct which our judgment would have led us to pursue, that are perfectly consistent with uprightness and integrity of heart. If we must engage directly in the work of moral reform in our newspapers, and through the agents of our societies, let us avoid, as much as may be, all those questions of casuistry which can never be decided by one for another, and which are the occasion of so much evil speaking and bad temper.—*Ohio Observer.*

From the Calcutta Christian Observer for January, 1836.

INDIA.

A Retrospect of Missionary Labor in India for 1835.

The field of missions during the past year presents nothing particularly striking, but it is bright with promise.

The blessed effects of the gospel in New Zealand; the progress of Christianity in the South Sea islands, now freed from the misstatements of enemies and the over-statements of friends, and brought out into the common light of day; the dangers averted by a gracious Providence from the missionary settlements in South Africa; the inspiriting, the glorious tidings from the West Indies; China lifting up her gates, that the Lord of Glory may enter in; and the noble efforts of our American brethren in Burmah,—all must be well known to our readers, and all seem like a voice from heaven, saying to Christian countries, 'Go ye up, and take possession of the land; for ye are well able!' And we have reason to know that the voice is heard, and that the hearts of many are stirred up to set themselves apart for the service of Christ among the heathen.

In India we have gained little in direct accession of strength; but indirectly the success has been very considerable. In this city alone, more than two thousand young Hindoos, male and female, enjoy the benefits of a sound Christian Education, conducted or superintended by missionaries themselves; our native chapels are crowded with silent and attentive hearers; and many of the most intelligent of the native youth are regularly present at a series of lectures on Christian truth. Christian boarding schools have also lately come more under the notice of the public, and they are now slowly assuming that important station which so justly belongs to them. To meet the wants of the more advanced pupils in the English Seminaries, the munificence of the London Tract Society has furnished us with an English library of great excellence, selected from the writings of the most popular divines, in ancient and modern times, some of which are being translated into the vernacular languages for the benefit of the great body of the people.

But the most striking circumstance, in the course of the past year, is the rapid increase of English schools. They spring up every day, and almost every one feels or expresses the warmest interest in their success.

In a field where so many now distinguish themselves, it may seem somewhat invidious to particularize; yet the names of Messrs. Trevelyan, Wilkinson and Paton, and of Captain Jenkins, in Asam, ought not to be passed over in silence.

The cause of education is deeply indebted to them, not only for their support and countenance, but for their unsparing personal exertions in those hours which many devote to rest or amusement. We wish them no higher reward than to see their labors successful. But we should ill discharge our duty, were we not to express our fears whether anywhere, and most of all in India, any education is safe which is not founded on religion; and we earnestly call upon our readers for their prayers, and for their utmost endeavors, that Christianity may go hand in hand with knowledge, and that education may be an inlet, not to doubt, but to faith. There is no insuperable difficulty on the side of the natives; the 'lion by the way' is the apathy of the Christian church. No less than four new schools have been lately offered for the superintendence of the General Assembly's mission, in all of which the natives make no objection to the introduction of the Christian scriptures.

RELIGION IN WALES.

It is seldom that we see any thing in our religious journals respecting the state of religion in Wales—a circumstance which renders the following intelligence from a Welsh periodical, conducted by the Rev. Cadwalader Jones, the more acceptable. We copy it from a communication in the Cincinnati Journal.—The Welsh periodical referred to, is styled the '*Dysgedidd*, —i. e. '*the Instructor*.' It is the organ of the Congregationalists, who are making vigorous exertions, by enlightning public sentiment, to sever the unhallowed union of the Church and State. 'The spirit of the Puritans is now rapidly diffusing among the mountains of Wales; the people feel their wrongs,—the tythe is an intolerable burden.—There is now an effort making to asceertain the relative strength of Episcopalians and Dissenters; the result will show that the Disenters are 8 to 1. Yet eight might cringe to one! But we hope not long;—Parliament must act, and bring deliverance.'

Sabbath Schools in Wales.—The combined labors of Raikes and Charles Bala have done much for the cause of religious education in Wales. The following fact will show. In England, the population is 13,481,000. In Sabbath Schools, 1,375,000. Proportion of crime 1 to 681. But in Wales, the population is 830,000. In sabbath schools 180,000. Proportion of crime, 1 to 2,255. This illustration exemplifies the salutary influence of early religious education on national character.

A Man whose Memory is blessed.—Died Dec. 23, 1825, the Rev. Morgan Jones, forty-seven years pastor of the Congregational Church, Trelech, aged 68. This man of God, eminent for holiness and usefulness, during the course of his ministry, received 2400 members into the church. He was followed to the grave by about 1000 church members now left to mourn the loss of an affectionate and faithful pastor.

Theological Books, &c.—Among the theological works lately published, are found the Commentaries of Scott, Henry, Guise, and Adam Clarke. These have been translated into Welsh. Several original works of great merit have also appeared. I was happy to find the following notice: 'The excellent treatise of the celebrated American author, J. S. C. Abbot, called the 'Mother at home,' translated by R. Thomas and J. Williams of the North Wales Theol. Sem., published at Lanelli, is now offered for sale.—Price twenty-five cents.' The demand has been great, another edition is now required to supply the increasing demand.

Benevolent Institutions:—The benevolent institutions of the day find a warm support in Wales.—The churches have already sent about 30 missionaries to the heathen; and in many places their labor has been abundantly blessed. The Temperance cause is gaining ground, and exerting a redeeming influence among the people.—In the county of Anglessy, the society obtained an accession of 3390 in one month. Intemperance is there a fearful evil; but the triumphs of temperance principles have carried trembling into the enemy's camp—the votaries of Bacchus are forsaking his polluted shrines, becoming sober men, happy and useful.

From the reports of the different ecclesiastical bodies, we glean the cheering evidence, that the interests of Emmanuel's kingdom are advancing. The progress of religion is onward: new churches are organized; the old blessed with large accessions.—Some seasons of refreshing from the presence of God have been enjoyed.—*South. Rel. Telegraph.*

FOR THE REGISTER AND OBSERVER.

UNITARIANISM IN ENGLAND.

In a number of the Christian teacher, lately received from England, we observe that the Unitarians in Liverpool and Manchester have organised themselves into an association, with the view of supplying deficiencies created by the withdrawal of grants made by the trustees of Lady Hewley's charity, and to defend these grants against the attacks of the Calvinists and Independents, who have endeavored in vain to take them into their own hands; and at a public meeting in Liverpool attended by a large number of clergymen and laymen, several spirited resolutions were offered expressive of the objects of the society. These are, in the main, 'to protect the civil rights and endowments of English Unitarians, to give expression to their feelings and opinions on questions affecting religious liberty, and to promote the cause of religious truth by such means as may be deemed expedient.' Our friends seem to have taken a highly important stand; the tide of popular prejudice has been strong against them, and they are now preparing to resist it. Among the officers and members of the association we observe the names of *five members of Parliament*, besides many others of influence and wealth, such as Roscoe, Bowring, Jevons, Martineau, who have given the most substantial proof of their interest in the cause by subscribing, (up to the date of the Journal from which we gather our information) the sum of *nearly twenty five thousand dollars*. May the blessing of Heaven attend all their efforts in the cause of civil and religious liberty, and the dissemination of pure Protestant christianity. Would that our own Association had the same available means of advancing the cause in this country where, having comparatively few obstacles to its progress, its banner should be raised in every city, village and settlement throughout its whole extent. There is a great weight of responsibility resting upon Liberal Chistians here, of which, as yet, they seem not to be fully apprised. Have we as many home missionaries as we ought to have? Have we a single foreign one traversing the ocean, and destined to the far distant Islands? Let us think of these things. They are questions which, as immortal beings intrusted with a religion which its author has *commanded* us to send to every nation, and kindred, and tongue under Heaven, we ought now and then seriously, aye, fearfully to resolve in our minds—But, Mr. Editor, though my theme would lead me on, I do not intend to write a long article, and I trust my Brethren will pardon me for hinting at what may appear a remissness on their part, and my own.

F. A.

FOR THE REGISTER AND OBSERVER.

YOUNG LADY'S FRIEND.

We hardly know a more useful work to be put into the hands of a young woman, than this which Mrs Farrar has just published. In its composition the accomplished author has performed a most valuable service to her sex, and of course to the community—for upon the character of the sex depends in no small degree the character of the community. This work deserves commendation among other things for the right views which it gives young women of their true relation to their fellow beings. It addresses them as component parts of society, as persons who are to be useful and not merely ornamental; who are to perform duties and not merely administer to pleasures. It considers them not solely as young ladies but as young women, who constitute a really useful and working portion of the great machinery of human society—a light in which they are not always willing to regard themselves and are not always regarded by others.

There are many other points which might be noticed, but it were in vain to particularize where there is so much to approve. We have been pleased to see this work on the tables of so large a portion of our acquaintances, and trust that it will be still more widely circulated. It cannot be read without exerting a favorable influence. W.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 31, 1836.

With the present number of the Christian Register and Boston Observer, which closes the volume, and coincides in its date with the end of the calendar year, the Editor, who has conducted the paper for nearly two years and a half, takes leave of its readers, and tenders to them the congratulations of a new year, with which his successor assumes the responsible duties now relinquished by him who is conscious that he has not fulfilled those duties so thoroughly as he has felt his responsibleness.

I may be allowed, in parting, to throw off the ceremonials of speech which affect even those little words called pronouns, and to say in the singular number, that I relinquish a work which I have found agreeable, and in which my labors have been received far more favorably than I had expected, for no other reason than that other engagements do not allow me any longer to perform with convenience, and so well as I otherwise might, and especially so well as it ought to be performed, the business of conducting a paper devoted to such important objects as are indicated by the standing inscriptions which every week are placed under the name—'Christian Register and Boston Observer.'

It may well be supposed that I feel a deep interest in the periodical production to which a great portion of my time has been devoted during the period already mentioned; and it is therefore with heartfelt satisfaction that I can say it is committed to hands that will not easily tire—to the hands of one who has elsewhere proved himself 'a workman that needeth not to be ashamed.' To say nothing of other benefits to the Register that may be looked for from this change, the residence of my successor being in the city, he will doubtless be able to avail himself of many occasions for prompt and interesting notices, from which I have been precluded; such for instance as the proceedings of public benevolent and literary associations, whose meetings are generally held in the evening, the notices of which, if obtained at all, have commonly, during my connection with the paper, been casual; for which, accordingly, though I have always been grateful for them, I could not be responsible.

In my exit from this scene of labor, as I was wary enough to promise nothing at my entrance, I have not to reproach myself with the violation of any public engagements; but I do not, on that account, the less regret that I have accomplished so little in comparison with my own wishes, and with what the public might perhaps have justly demanded, in the cause of truth and righteousness, of sound morals and of pure and undefiled religion. May God's blessing, without which we labor in vain, attend the efforts of him who is to follow me in the same vocation!

UNITARIANISM IN VERMONT.

From a recent number of the *Christian Monitor* we take the following 'Extract of Correspondence.' What is true of Windsor in regard to the number of persons to whom Unitarian views approve themselves when properly unfolded, instead of being presented with the exaggerations and distortions of the enemies of those views, is true of many more persons in the community than is generally supposed.

Windsor, Vt. Dec. 1st 1836.

'Our Society is young yet, but we have good hope of it. We have raised funds for preaching for a long time, and we trust we shall be in a condition to settle a minister in a year or two: meanwhile we need the services of the best preachers. There is much more Latent Unitarianism in this town and vicinity than I formerly supposed there was. The extravagances of Mr Burchard led many to give attention to the subject of liberal Christianity, and to act in its behalf, who, but for him, might have been content to go on in the old ways of orthodoxy.'

NEW ENGLAND CHRISTIAN ACADEMY.

We copy below, at the suggestion of a respected friend who feels interested in the success of this institution, the following account, being an extract from an article by the Editor of the *Lynn Record* of the 21st inst.

The New England Christian Academy, or Beverly Manual-Labor School, held its quarterly examination, and ended its second term, on Friday last. We were present at this examination, and highly gratified in witnessing its management, progress and appearance. Forty scholars were present, a number having recently left, with a view to teach school, and some others for the purpose of attending school nearer home, during the winter season.

The scholars were examined in reading, writing, arithmetic, English grammar, English composition and geography; and several, in Latin and Greek. We noticed, and were particularly pleased with, one native Spaniard, a youth, apparently eighteen, who read and spoke, both in Spanish and English, with great fluency, emphasis and propriety; and whose performances added brilliancy to the exhibition throughout.

Several respectable gentlemen from Beverly, and some from distant towns, were present, and expressed their gratification; and the scene closed by several addresses, and an affectionate farewell of the preceptor and scholars.

The farm, intended in part for the occupation of this school, on which the same is established, embraces about seventy acres of well cultivated land, on a delightful eminence of easy ascent, in the northerly part of Beverly, commanding a most extensive view of the surrounding country. This farm is admirably located and adapted to the purpose of a manual-labor school. We understand the Trustees of the Academy (not yet incorporated) have it in contemplation to purchase it, the price of which is about $7000.

There is a new school-house on the premises, and a new work-shop of two rooms, now occupied as shoe-maker shops, in which a portion of the scholars work and pay their board and tuition, instead of spending their 'play hours' in idle diversions.

The school, we understand, is not intended, or occupied, as a sectarian establishment, although it was founded and is patronized mostly by gentlemen belonging to that sect, who call themselves emphatically Christians.

☞The Third Term will commence on Monday, the 2d of January next.

FOR THE REGISTER AND OBSERVER.

HYMN FOR COMMUNION.

'Come up hither.'—*Rev.* ii. 12.

Come to the holy feast,
The table of our Lord.
Ye of the gathering band the least,
List to the gracious word.
A contrite spirit with you bring;
God will not spurn your offering.

Pour ye the fervent prayer,
As at his feet ye bend.
Will not the Savior meet you there?
His guiding spirit lend?—
While with affections pure and meek,
Ye shall the promised blessing seek.

Here, every vain desire,
May love's deep fervor quell.
Here, may devotion's sacred fire
Each heart to rapture swell.
Grant that each bending form may be,
A shrine, Eternal One! for thee.

Here may each heart be given,
While prayer and praise arise,
To God, to Jesus, and to Heaven,—
A living sacrifice.
And, as our souls in homage kneel,
Let each his covenant vows re-seal.

To own his honored name,
The Life, the Truth, the Way,
Who, to redeem our spirits came,
And lead to cloudless day;—
Here, in this simple holy rite,
His last request,—our hearts unite.

Oh! may the path he trod,
Be by our footsteps pressed;
His Father ours, and ours, his God,
Our hope, his heavenly rest.
Them, who on earth his name confess,
He waits in Heaven to crown and bless.

Taunton. Y. L. E.

OLSHAUSEN'S BIBLICAL COMMENTARY.

Mr. Editor.—I observed some time ago some remarks in your paper which were copied from some Southern paper. They referred to the Biblical commentary of Olshausen and were intended to show that this writer supported the view that general salvation is a doctrine taught in the scripture.

It suffices for my present purpose to mention, that Olshausen in two passages at least of his commentary to Matth. 12, 32. and to Matth. 25, 46 declares in the most distinct and impressive manner that there is not a single positive declaration in the Holy writ by which this view could be established, and that those who doubt the eternity of punishments have only conjectural influence to favor them.

In general it might be said that it will always prove an ungrateful task to present in the space a few lines the results of an exegetical inquiry which in the original occupies many pages,—and that the state of feeling of the whole church in Germany on this subject ought to attract our attention not less than the opinion of individual divines. Those who have listened to the English preaching in the German Protestant society in this city, will have an opportunity to convince themselves whether their pastor is a proselite to the doctrine in question.

H.

NEW PUBLICATIONS.

The Young Man's Friend. By A. B. Muzzey. Boston: James Munroe & Co. 1836.

This publication is dedicated to the Young Men of Cambridge Port Parish, of which Mr Muzzey is Pastor. It consists of a series of lectures delivered to them, to which some things have been added, and the form has been changed so far as to embrace in the lessons it imparts and the advice it offers, the body of young men in our community. The author speaks to them of their Moral Dangers and their Moral Duties, with a voice both of warning and of affection. He begins with showing the importance of the period of youth, as that of peculiar susceptibility to impressions, when habits good or evil are formed, and when good character, the properties of which he describes, is of inestimable value. These matters he handles well and wisely, as he does also the dangers of inexperienced youth, from their imagination and passions, and from the turn which their reading may take. But when he comes to speak of their domestic duties, there is a simple and touching eloquence in his descriptions and appeals, an eloquence unstudied, and unconscious if we may so speak, which cannot fail to reach the heart of the young reader. The justice, the freedom from exaggeration which reign throughout in this delicate part of his undertaking, cannot fail to be perceived and acknowledged. Much the same things might be said of the manner in which he speaks of the duties of young men to society and their country, and their duties as religious beings. But we must close with recommending the whole to the young men of our country, as truly deserving of its title, the appropriateness of which they will all acknowledge if they weigh well the counsels and admonitions.

Three Experiments of Living: Living within the Means—Living up to the Means—Living beyond the Means. Boston: Wm S. Damrell. 1837.

If this book should fall into the hands of constant readers of novels, they will not only enjoy the pleasure of a story well told, but will receive much wholesome counsel from it respecting a proper course of life and the true riches even of this world; subjects on which many persons appear to be exceedingly ignorant. We are much pleased with the book, both for its purpose and for the execution, and hope that its circulation may be extensive, and that its seasonable thoughts may produce the good influence they are intended to effect.

Conversations with Children on the Gospels; conducted and edited by A. Bronson Alcott. Vol. 1. Boston: James Munroe & Co. 1836.

This book purports to be literally the 'Record' of the conversations it contains, made by a lady who was present when they were held. The conversations were conducted on Mr Alcott's favorite principle of Education, that of drawing out the spirit of the child, rather than of instructing and guiding it. The Conversations being as we trust faithfully recorded, will enable the reader to judge whether Mr Alcott's plan, in its full extent, is the best. It is very consistently adopted by him on the subject of religion, since he considers 'childhood a type of the Godhead.'

Mr Alcott unfolds his views relating to the 'Doctrine and Discipline of Human Culture,' in the Introduction to the Conversations, which is also published and for sale separately. He has furnished materials for discussion which we should be highly gratified to see pursued in all the bearings of the subjects embraced.

Wallenstein's Camp. Translated from the German of Schiller. By George Moir. With a Memoir of Albert Wallenstein. By George Wallis Haven. Boston: James Munroe &co. 1837.

The 'Camp' is the first portion or act of the drama of Wallenstein, consisting of three parts, two of which, namely the 'Two Piccolomini' and 'Wallenstein's Death,' were translated by Coleridge. The 'Camp,' is the comic part of the drama, the actors in which being subalterns, common soldiers and attendants, may be supposed to have been very merry when their superiors were very sad. This is natural, and by this mixture of comedy and tragedy the German, with Shakspeare, though he violates the unities prescribed by the fastidious French critics, does not violate nature or fact.

Mr Haven's Memoir of Wallenstein, who was such a distinguished hero of the thirty year's war of Germany, in the 17th century, is an interesting part of the volume, and bears the marks of diligent and impartial research, besides its literary merits as a biography drawn from original sources in a foreign language.

Rhymes for My Child by a Mother. Boston. S. Colman. 121 Washington street, 1837.

This pretty little book must be acceptable to Mothers at all times for the aid it will afford them in conveying the principles of virtue into the minds of their children by attractive stories in an easy language. At this season of the year it will furnish a pleasant and acceptable answer to the demand of many a little one for a New Year's Present.

FOR THE REGISTER AND OBSERVER.

DEDICATION.

Mr Editor,—An account of the Dedication at Pepperell, prepared by a hand well qualified to do it, has for some weeks, been looked for in the Register; but as no such account has yet appeared, and as it is due to the Christian public, as well as to the parties more immediately concerned, that an occasion of so much interest should not pass unnoticed, I send you such recollections of it, as at this distance of time, I am able to command. The Unitarian society at Pepperell, under the pastoral care of the Rev. Mr Babbidge, having re-modeled their meeting-house which was old fashioned, and much out of repair, and converted the interior into a neat, handsome, and well proportioned modern Church, dedicated it anew to the public worship of God, on Thursday Oct. 27th. The services were as follows: Introductory Prayer, by Rev. Mr Robinson, of Groton, Reading of Scriptures, by Rev. Mr Chandler of Shirley; Prayer of dedication by Rev. Dr Packard of Chelmsford; Sermon by the Pastor: Concluding Prayer by Rev. Mr White, of Littleton.

The Sermon was a rich and able performance, and well suited to the occasion. I have seldom listened to a discourse more replete with sound, patient, thought, and just and beautiful sentiment, clothed in a style, every where chaste and elegant, and rising often into eloquence; and had it been published, as it was hoped it might be, it would have commanded, even in this *pamphletizing* age, no ordinary share of attention. Mr Babbidge's text was from Math. vi. 10, 'Thy kingdom come'. The object of the discourse was to exhibit the means *by* which and the mode *in* which, the kingdom of God has been and is to be advanced. He defined the text as recognizing the supremacy of God as a spiritual ruler over the intellectual and moral creation; as contemplating therefore the complete developement of man's spiritual nature whenever the human heart is quickened to a perception of the power, the goodness, and the government of God, then this kingdom comes. Whenever causes are set in operation, either by divine or human agency to enlighten the mind upon the subject of its own nature, of its relation to God, of its capacity for happiness or suffering, of its duties and destiny, and when in view of all these, the soul is excited, gifted with new energy, filled with new and noble purposes, animated with new and enduring hopes,—then the kingdom of God may be said to come. It came of old, when God spake by the prophets. It came when in later times he spake by his own son from heaven. It comes whenever a new impulse is given to old truths.; whenever any revolution, change, or affliction makes men sensible of their dependence upon the Almighty, of their neglect of his goodness, of their transgression of his laws. The kingdom of God comes therefore in every great moral and religious movement by which the cause of truth and human happiness is essentially promoted. The reformation was instanced by way of illustration. Just so far as this religious and political movement operated to diffuse the light of moral and religious truth, and to ameliorate and elevate the condition of mankind, just so far it hastened the coming of the kingdom of God. Next the revolutionary struggles and triumphs of our country were spoken of. It was not merely political freedom, Mr B. said, that our fathers acheived, but intellectual, spiritual freedom; the right to discuss, to maintain and to apply *truth*, in whatever forms it manifests itself, in morals, in government, in religion. Their triumph was the triumph of truth. It has given room for a more intelligent discussion, and wider applications of the principles of truth. Just so far as truth extends its influence the kingdom of God comes. In turning from the past to the future, he noticed briefly some of the means by which many Christians fondly, but as he thought erroneously hoped to invite the coming of God's kingdom, such as revivals &c., and then asked the question how are we as a Christian society to be edified, built up into the Christian character, how are better conceptions of God and of his laws to be formed, how are we to attain Christian graces, and be brought to a full experience of the hopes of religion? We must form intellectual and moral tastes, which shall make the study of truth in its highest and in its humblest details, interesting and persuasive. Our religious advantages are to be used as specific means by which the kingdom of God is to be extended, and among these he enumerated the divinely appointed means of grace, such as public worship and the Christian ordinances. The kingdom of God comes not only in the discharge of religious duties at church but at home. He spoke of reading, of prayer, &c. This is a bare synopsis, and gives but a very imperfect idea of the spirit and power of the discourse.

The society to which Mr B. ministers, is small both in numbers and resources, and they deserve all commendation for the liberality they have displayed in the execution of this, *to them*, great and expensive work. The pulpit, we understand, was handsomely fitted up by the ladies of the society, and furnished with books, lamps &c. by the generosity of other individuals both at home and abroad. Our Pepperell friends have acheived a most important and desirable object. They have shown a noble zeal for the house of their God, which we fervently hope will find imitators. May the effort they have made to improve and embellish their place of worship, contribute in no small degree, to quicken and increase their Christian zeal, piety, and charity and thus build up the kingdom of God in their own hearts.

PUBLISHER'S NOTICE.

The publisher of the Christian Register tenders his thanks to his subscribers, for their past support of the paper, and ventures to express the hope that they will be disposed not only still to sustain it, but to aid him in his endeavors to obtain for it an increased support. As a new volume will commence with the next number, it is now a time when those who have not taken the paper, will feel more interest in subscribing; and a single friendly word, each to his neighbor, by those who now receive it and wish it success, may do much to extend its circulation and usefulness. The publisher takes the liberty the more urgently to solicit the continued support of the present subscribers to the Register, and their kind aid in increasing its patronage,—on account of the increased expenses attending its publication. Many publishers have recently increased the price of their papers, in a ratio corresponding to the increased expenses of living. The Christian Register will continue to be published, however, at the same price as formerly; and indemnity for the increased expenses of publication will be sought by extra efforts to increase the subscription list, and by appeals to the friends of the paper for their aid, in accomplishing this object.

Early attention, is urgently requested to the bills which are forwarded to those whose accounts, for the past and preceding years, remain unsettled.

As a large proportion of our subscribers prefer paying in advance, we forward bills to those whose subscriptions begin with the year. This is done, not to claim the pay in advance, but to intimate when the year of their subscription commences, that if they desire it, they may avail themselves of the usual deduction on advanced payments.

Distant subscribers may forward money by mail (post paid) at the risk of the publisher, and receipts shall be promptly returned.

NOTICE.

There will be a lecture on the close of the year—as usual—in the Rev. Mr Robbins' Church in Hanover street this evening—services to commence at ¼ past seven.

☞ The Treasurer of the Fragment Society acknowledges the receipt of a donation of five hundred dollars from the late Mrs. N. R. Cobb.

Dec. 22, 1836.

[From the Hingham Gazette.]

EDUCATION CONVENTION AT PLYMOUTH.

The interest excited on the subject of elementary instruction proves to be far greater through the County than the warmest friends of the cause had allowed themselves to anticipate. On Tuesday evening, 6th inst. we found Dr Kendall's large meeting house well filled; and the audience principally gentlemen, gave most devoted attention to the expose of the Prussian system of public instruction by the Rev. Mr Brooks of this town.

On Wednesday evening the Convention met in the Court house, which proved to be too small for the numbers who wished to attend. Hon. Judge Wood was chosen President, and Rev. Charles Brooks, Secretary. Here, at the request of the Convention the applicability of the Prussian system to the Old Colony was pointed out by Mr B. in an address of an hour's length. At the end he offered the following resolution:

Resolved, That a committee of seven be appointed, who shall address a circular to each town in the County, and the town of Cohasset, asking them to appoint each three delegates, who shall meet in convention at Halifax and devise the methods for securing to Plymouth County a Seminary for the education of Teachers.

This resolution was seconded by the Rev. Mr Jackson of Kingston, who approved entirely of the present effort, and urged its prosecution with strength. He thought that all our children should be educated, and that the system of common schools was the only one which ensured the instruction of all. He thought that every citizen should be deeply interested in this great subject, and that if it be found that, improvements in public instruction have been made in other countries, it is wisdom in us to adopt them.

Mr J. Lucas, of Plymouth, felt objections. He supposed the plan was an experiment; thought that a seminary could not bind its pupils to keep school in the Old Colony; and said that the Legislature had refused one application of this kind. He thought the present teachers competent.

Mr Ichabod Morton replied in his peculiarly kind and pithy manner. He said this was no experiment. The experiment was past, the plan had past through twenty years of careful experience, and had been found to work well.—With regard to binding the schoolmasters to keep school in Plymouth County, he said the circular was most explicit and judicious on that head. If a young man gets his education free he must be bound to keep school in the County for one, two or three years on the usual wages; and if he will not, he ought to refund what has been expended on him for this purpose With regard to the Legislature, Mr M. said there may be cases which it would be proper to postpone; but that this just named action of the House of Representatives was no proof to him that our present measure was not a good one. Mr M. then spoke with great sincerity of his long cherished desire to have something done for the improvement of our town schools. He wanted to see education bring out in their natural order all the parts of man's compound nature, and then there would be a happiness among the abodes of men, which had hardly been dreamed of. Who, said he, can look on a group of young children and watch their innocent and happy faces, and not be pleased? Who does not wish that those same smiles may play over the features through their whole lives? And why do they not? Because all this beautiful balance of the faculties is deranged by imperfect instruction. It is not common to meet a happy man in the streets. Everybody looks sad or anxious. If we had competent teachers in our schools they could impart principles which would make men as happy as children. He thought very little could be done without well prepared schoolmasters.

Mr T. P. Ryder, of Cohasset, next addressed the Convention. He having considered the Office of schoolmaster at present as a lifeless one, began with saying that 'a voice from the dead might be heard.' He is a teacher; and he said the incompetency of teachers is the cause of all our trouble and deficiencies. He maintained that a schoolmaster should be prepared as necessarily as a clergyman. He said a faithful school committee was an inestimable blessing to a town. He said a faithful school committee was an inestimable blessing to a town. He said he had used music in his school, and he bore testimony to its superior power in quieting and regulating his scholars.

Mr George Russel, of Kingston, thought it a cause of congratulation to every republican that education was about to receive new stimulus in our Country. He depicted the evils which must come to a country from ignorant voters. He was anxious that no trifling objections should hinder our onward progress in this holy work.

Rev. Mr Caryl, of North Bridgwater, was greatly pleased that moral education was so fully recognized in this attempt to improve our schools. He spoke ably of the influence of mothers in forming character. He was very solicitous to have the present undertaking succeed. He suggested whether some steps of a more preparatory nature would not be advisable. Having been replied to on this last suggestion, he agreed to try the mode proposed in the resolution.

The question being now called for, it passed in the affirmative by an unanimous vote.

The President being requested to nominate the committee, named the following gentlemen: Rev. Charles Brooks, Hon. John A. Shaw, Col. John B. Thomas, Mr George Russel, Rev. S. J. May, Mr T. P. Ryder.

The following resolution was passed without debate:

Resolved, That Education means the full development and harmonious action of all our physical, intellectual and moral powers; and that the liberty, safety and prosperity of a community are more dependant on such an education than they are upon any pecuniary interest.

The Convention adjourned at 10 o'clock

CONGRESS.

In the Senate on Monday, Dec. 19th, Mr Clay, by leave introduced a bill to appropriate for a limited time the proceeds of the public lands, and granting land to certain States. He explained the difference, between this, and the former bills introduced by him for the same object. It proposes to begin with the last of the present year, and to end with the year 1841, when the biennial reduction of duties under the compromise act will cease. On motion of Mr Calhoun, so much of the President's message as relates to the reduction of the revenue was referred to the committee of Finance. A committee was appointed to consider and report what measures should be adopted to repair the loss occasioned by the destruction of the Patent Office. Mr Ewing's motion for rescinding the Treasury order was taken up, and Mr Benton addressed the Senate in defence of the order until 4 o'clock, when the Senate adjourned.

In the House of Representatives, leave was granted to the committee on the burning of the Post Office to sit during the sesions of the House. The question of reference of the petition from Boston for a reduction of coal duty was resumed. After some discussion the motion to refer to the committee on Manufactures was negatived, yeas 88, nays, 124, and it was referred to the committee of Ways and Means.

In the Senate, Tuesday, Dec. 20th, after the presentation of a number of private petitions—

Mr Webster offered the following Resolutions, and called for their consideration at this time.

Resolved, That the Secretary of the Treasury communicate to the Senate the latest statement made at or for the Treasury, of the condition of the Deposite Banks, exhibiting, among other particulars, the names and places, of all Deposite Banks, appointed since the 23d of June last—their capitals, and the amounts of public monies actually transferred, or ordered to be transferred, to those Banks respectively.

Resolved, That the Secretary of the Treasury communicate to the Senate a detailed statement of all transfers of public monies, ordered since the 23d of June last, for the purpose of executiug the Act of that date, for regulating the Deposites of the Public Money, showing the dates and amounts of such transfers—from what place to what place—from what Bank to what Bank—and the times advised for such transfers, respectively. Also, a particular statement of all transfers other than such as were made in execution of the aforesaid act.

The resolutions were agreed to.

In the House of Representatives, Mr Howard presented the proceedings and memorial of the meeting held in New York in October last by the merchants and others, interested in the claims on this government, on account of the spoliations committed by France prior to 1800; referred to the Committee on Foreign Relations.

On the third ballot, the Rev. Mr Oliver C. Comstock, was duly elected Chaplain.

On Wednesday, in the Senate, Mr Webster spoke an hour and a half on the Treasury Circular, and showed, (the Telegraph says) beyond all doubt, that the act of the Secretary was entirely without the color of authority, both the constitution and the law being against it. He continued his argument on Thursday, and showed the effect of the circular upon the currency of the country. The Senate then, without taking any question, adjourned to Monday,

In the House of Representatives, on Wednesday, a message was received from the President, enclosing a report from the Postmaster-General, stating what arrangement he had made for the accommodations of the department. Mr Wood made a speech about the West Point Academy, and Mr Lane addressed the House in opposition to Mr Wise's Resolution. On Thursday, there were discussions relating to the Cumbreland Road and the Mint.

The President sent to both Houses on Thursday, a Message, communicating certain information relative to the civil and political condition of Texas, which was referred, in both Houses, to the Committees on Foreign Relations. The President expresses his own opinion that we ought not to acknowledge the independence of Texas, till it is recognized by Mexico—in which, we presume, every intelligent and sober man will concur with him.

EXERCISES for Private Devotion. By the Author of Pious Thoughts and Reflections in Retirement.

This little work consists of a series of religious meditations and prayers, interspersed with occasional hymns. It is composed in an unaffected style, and impressive manner. The sentiments evince that benevolence towards man, and that humble, but cheerful reliance on Divine Providence, which are the sphere of Christianity. The occasional verses are selected from the best sources, and are fitted to maintain the impression produced by the original matter in the volume. The whole, in short, seems to be the fruit of a pious, contemplative spirit, and to be well calculated to raise a similar spirit in others. As such, we cheerfully recommend it to public favor.

For sale by S. G. SIMPKINS Court st. d 31

A PEBBLE AGAINST THE TIDE.

SECOND EDITION of Rev. Mr Robbins's Sermon, preached to the second Church and Society in Boston, Nov. 6th.

Just published by S. G. SIMPKINS, Court st. d 31

BROOKS' PRAYERS—new edition. Price 42 cents. This day published by JAMES MUNROE & CO. a family Prayer Book, by Charles Brooks, new edition, for sale at 134 Washington st. d 24

AMERICAN MONTHLY MAGAZINE.

PROSPECTUS.—On the first of January, will be published the first number of the ninth volume of the American Monthly Magazine. This will commence the second year of 'The New Series of the American Monthly.' One year has passed since, by the union of the New England Magazine with this well established periodical, the resources of a publication which had previously absorbed those of the American Monthly Review and of the United States Magazine, were all concentrated in the American Monthly Magazine; giving at once so broad a basis to the work as to stamp its National character and ensure its permanency. The number of pages, which have each month exceeded one hundred, was at the same time increased, to make room for the additional supply of original matter; and each number of the work throughout the year has been ornamented with an engraving, executed by the first artists in the country. How far the literary contents of the Magazine have kept pace with these secondary improvements, the public are the best judges. The aim of the proprietors has been, from the first, to establish a periodical which should have a tone and character of its own; and which, while rendered sufficiently amusing to ensure its circulation, should ever keep for its main object the promotion of good taste, and sound, vigorous, and fearless thinking upon whatever subject it undertook to discuss; which in a word, should make its way into public favor, and establish its claims to consideration, rather by what should be found in its pages than by any eclat which the names of popular contributors, or the dissemination of laudatory paragraphs, could confer. Nor has the American Monthly had any reason to regret having adopted and followed out the course prescribed to itself from the first. It has, indeed, lost both contributors and subscribers by the tone of some of its papers; but by the more enlightened, who have judged of the tendency of the work in the aggregate, and not by its occasional difference of opinion with themselves, it has been sustained with spirit and liberality. It has been enabled to emerge from infancy and dependence upon extrinsic circumstance; and the quickening power of many minds, laboring successively or in unison, has infused vitality into the creation while shaping it into form, until now it has a living principle of its own. It has become something, it is hoped, which 'the world would not willingly let die.'

But though the subscription list of the American Monthly has enlarged with the publication of every number during the last year, it is not yet sufficiently full to justify the publishers in carrying into effect their plan of liberally compensating both the regular contributors and every writer that furnishes a casual paper to the work. Nor until literary labor in every department of a periodical is adequately thus rewarded, can it fully sustain or merit the character which an occasional article from a well-paid popular pen may give it. If these views be just, there is no impertinence in appealing here to the public to assist in furthering them by promoting the prosperity of the American Monthly Magazine.

The work, which is under the editorial charge of C. F. Hoffman, and Park Benjamin, Esq., will continue to be published simultaneously on the first of every month; in New York by George Dearborn & Co.; in Boston by Otis, Broaders & Co. Communications received at the Office, No. 38 Gold street, New York.

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